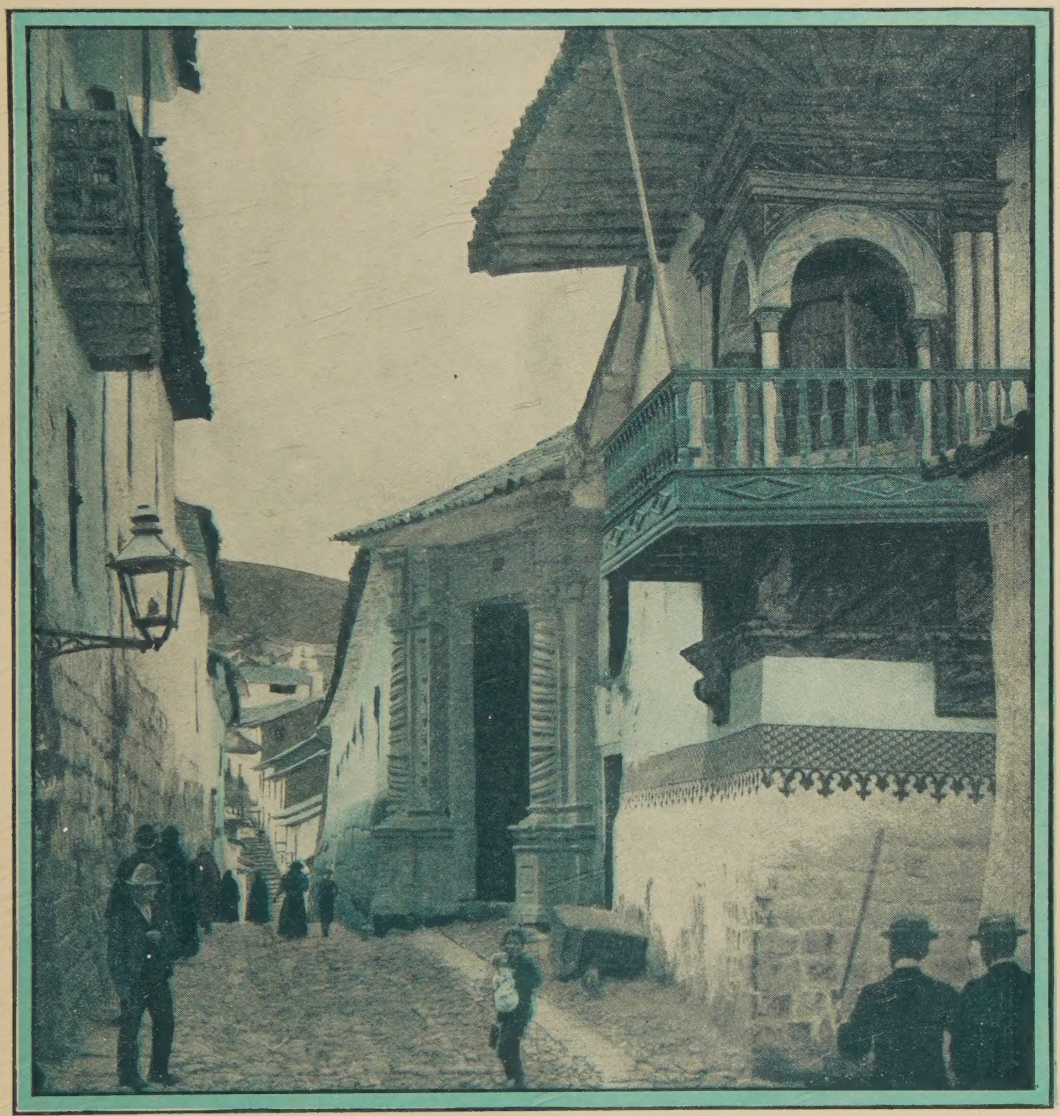
Men and Missions

LAYMEN'S MISSIONARY MOVEMENT



UNDERWOOD AND UNDERWOOD

THIS MONTH—MISSIONS IN LATIN AMERICA

March 1918 Vol. IX No. 7

Laymen's Missionary Movement of the United States and Canada

1 Madison Avenue, New York City

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The Picture on the Cover

HERE in the city of Cuzco, Peru, are to be found curious streets which present a mingling of architectural types both Spanish and Inca. Dirty and uncared for as they are they yet possess a charming picturesqueness in their windings. Cuzco lies high in the Andes and until comparatively recent years has been untouched by Protestant missionary endeavor. Like all that part of South America, however, it is today on the verge of a great awakening, a new alliance and sympathy with the wide world. It is coming into the brotherhood of nations at a chaotic period in history when a very real danger exists that only the evil will be apparent and the Christian characteristics most worth emulating will be lost to sight. Through missionary service perhaps more than in any other way will the Indians and ignorant population of South America learn of the good and truth that lies in Christianity.

THE OLDEST MEMBER OF THE SUNDAY SCHOOL AT LA PLATA, ARGENTINA. HER ATTENDANCE RECORD OF FIFTY-TWO TIMES DURING ONE YEAR IS ENCOURAGING EVIDENCE THAT THE NATIVES ARE TAKING ADVANTAGE OF THE MISSIONARY ENTERPRISES BEING STARTED FOR THEIR BENEFIT. THE CITY OF LA PLATA IS AN IMPORTANT PORT NOT FAR FROM BUENOS AIRES AND A GOOD CENTER FOR CHRISTIAN TEACHING.

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NATIVE HOMES IN THE CHAGRES RIVER VALLEY, PANAMA BELT

TO CLEAN UP AND BANISH OUT OF EXISTENCE FOREVER SUCH LIVING CONDITIONS AS THESE IS ONE OF THE FIRST AND MOST VITAL TASKS FACING THE CHRISTIAN MISSIONARY IN THE PANAMA BELT. HIGH IDEALS AND SPIRITUAL CONCEPTIONS ARE SCARCELY POSSIBLE TO PEOPLE WHOSE SURROUNDINGS ARE SO DEGRADED, BUT ONCE SHOW THEM THE ADVANTAGES OF DECENT LIVING AND HOW TO ACCOMPLISH IT AND THEY ARE QUICK TO RESPOND. SINCE THE BUILDING OF THE PANAMA CANAL THERE HAS BEEN A GREATLY QUICKENED MISSIONARY INTEREST IN THE PEOPLE OF THE COUNTRY. MORE CHRISTIAN MEN AND WOMEN ARE WORKING THERE THAN EVER BEFORE, AND ACCOMPLISHING FINE RESULTS.

Men and Missions

LAYMEN'S MISSIONARY MOVEMENT

March 1918 Vol. IX. No. 7

A Wartime Program for Local Churches

IT would be a safe guess to say that there isn't a church in the country which is not doing some sort of war service, but it is equally true that in many cases the work has been started in hit or miss fashion without careful thought and planning. The natural consequence is that the churches have not rendered the efficient service, the cooperative labor of which they are capable. There has been duplication of effort, and there has been waste.

In an effort to straighten out the tangle, the General War-Time Commission of the Churches has issued a little pamphlet containing a complete program for the guidance of local churches in their war work. It is especially designed for churches which are distant from training camps, for in the case of these latter the things to be done are only too obviously apparent. Most complete and useful is this program, dealing with all possible ways in which different circumstanced churches can organize and supervise the best kind of war work. Write to the Federal Council of Churches, 105 E. Twenty-second street, New York.

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Call for United Prayer During March

THE General War-Time Commission of the Churches, at the request of the war commissions of several communions, sends out this call to the Church throughout the United States for the joint observance of the month of March as a time of special penitence and prayer and intercession. A booklet, "New Ventures in Faith" for the use of churches or of small groups or of individuals, containing meditations and suggestions for prayer for the entire month, and so arranged as to be of service in following months, has been prepared and can be obtained at twenty cents per copy or $10.00 per hundred copies from the General War-Time Commission of the churches, 105 East Twenty-second street, New York City, and from the war commission of each denomination.

Among the vital topics which are made the subjects of prayer are: National Guidance; The Church; All Who Suffer from War's Influences and Effects; Christian Workers in All Lands; Fellowship with Christ in Prayer for the World; Our Enemies.

The meditations and prayers are very beautiful and have been selected with obvious thought and care. Though the special prayer month come to an end, all will want to keep this little booklet to be read and thought over many times in the long months to come.

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A Missionary Bulletin

THIS quarterly magazine of the Methodist Church of Canada is run on a plan which might well be followed by other denominations wishing to present a true and interesting picture of missions. The *Bulletin* is made up of letters from every mission field, in which the workers describe their daily lives in detail. These letters carry one from the farthest limits of home missions in Canada itself, out around the world to Japan and far western China and back again, and every one possesses its own peculiar charm. Liberally illustrated as it is, this volume carries to its readers a wider appeal and, we believe, has a more potent influence than the usual stereotyped report with its treasurer's figures and such data printed at boring length. Facts and figures are essential, of course, but in a magazine with the avowed object of interesting the masses in missions they are surely best minimized.

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His Reason

"SAHIB, teach me geography," said a native Christian preacher, forty-five years old, who could not read or write.

"Why do you want to learn geography?"

"Your Honor, I want to know geography that I may learn the names of more places to pray for."

Multiplex Home Missions

IN its home mission work the Methodist Episcopal Church is introducing some new features of special interest. The work is being divided and specialized so that each department is under the charge of experts in that particular line. For instance the department of church expansion not only aids in raising money for new churches but is prepared to advise as to their architecture, thus cooperating with the modern movement for city planning; or in the country, doing the equally important service of starting a potential development out right.

In the department of frontier work much attention is being paid to the problem presented by the over-churching and under-churching of communities west of the Rocky Mountains. It is hoped by cooperation with other denominations to avoid some of the unfortunate conditions which today exist.

Another particularly well developed department with an ever widening influence is that of church extension. Under its care are thousands of Methodist students in state universities. Many are capable young men who have caught the vision of this great need and are being helped with scholarships through theological seminaries until they can go out into the ministry.

The work of this board is typical of that being conducted or developed by agencies in other denominations.

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General Committee Meets in Annual Meeting

STEWARDSHIP was the theme which absorbed the attention of the members of the General Committee at their annual meeting, February 15. Members of the Executive Committee and secretaries of mission boards and missionaries were also present and participated in the discussions.

These discussions were based upon the report of the Stewardship Commission which was appointed by the Executive Committee several months ago, Mr. George Innes, chairman and Mr. W. E. Doughty, secretary. The report was not designed to cover exhaustively the whole subject of stewardship but to lay the foundations for further study and for the inauguration of more intensive efforts to promote true stewardship. That there would be differences of opinion on this subject was expected, for example, on the question of tithing; but on the fact of the failure of the Church to recognize the importance of stewardship of life and time and prayer, as well as money, the need for more widespread agitation of the subject there was general agreement.

The report, too long to print at this time, was amended in some respects and referred to a special committee which will later report to the Executive Committee.

It was agreed that stewardship should be given prominence in conferences planned for next year and it is in anticipation of these conferences that the report was prepared and that tentative programs have been outlined.

A special feature of the day's sessions was the reading, by Mr. James M. Speers, chairman of the committee, of a paper on "Presenting the Appeal for World Evangelization." This was the paper which Mr. Speers read with such enthusiastic response at the annual meeting of the Foreign Missions Conference at Garden City in January. He advocated a thoroughgoing consideration of the possibility of unifying our appeals for missions in each community much as the Red Cross and the Young Men's Christian Association did in their campaigns. The paper is printed in full on another page.

Mr. S. D. Gordon, the well known preacher and author conducted the devotional hour. In the evening Mr. Poling Chang of China and Mr. Robert E. Speers spoke. The committee and friends had luncheon and dinner together. Altogether the day was most interesting and profitable.

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She Knew the Answer

A CLASS in geography in the Girls' School at Barranquilla, Colombia, was asked the question "Why is Barranquilla such a large and important city?" and one girl glibly replied: "Because it is the key to the commerce of the country." The teacher knew she hadn't the slightest idea of the meaning of her words, so said: "What kind of a key is it, bronze or iron?" and the girl promptly replied, "Iron."

Forget Your Troubles When You Write to the Soldiers

WHEN you get a good fountain pen in your hand and a perfectly blank sheet of paper before you to write to the boys who have gone off, don't proceed to fill up the page with a lurid account of all your own hard times. Such a warning may seem ridiculous to many persons, and unnecessary. It is neither. Mr. George Porter of the Council of National Defense is giving out the following extracts from an appeal recently made to him about this very matter:

Camp authorities are feeling that the kinds of letters written by the home folks to the boys in camps are making it more difficult to keep their minds on their work in hand and to develop the spirit for the service that is most necessary. Without thinking of what effect their letters have on the boys, the home folks write about their various troubles, tending to disturb the boys in camp and to center their attention on home affairs which they are generally unable under present conditions to do anything to remedy. One camp commander put it: "They write about the mortgage coming due, that father has pneumonia, a horse died, or a building burned, etc."

It is quite natural that such letters should be sent, but if the home folks in some way were made to realize that it is difficult enough for the boys to concentrate on the serious task in hand, and give their best thought and energy to training for service, they would no doubt be glad to refrain from bringing to their attention such matters as indicated above, and would write instead of the more encouraging side of things and such matters as would help instead of hinder.

General Johnson in command at Camp Upton, Yaphank, New York, made the same comment to a representative of one of the denominations.

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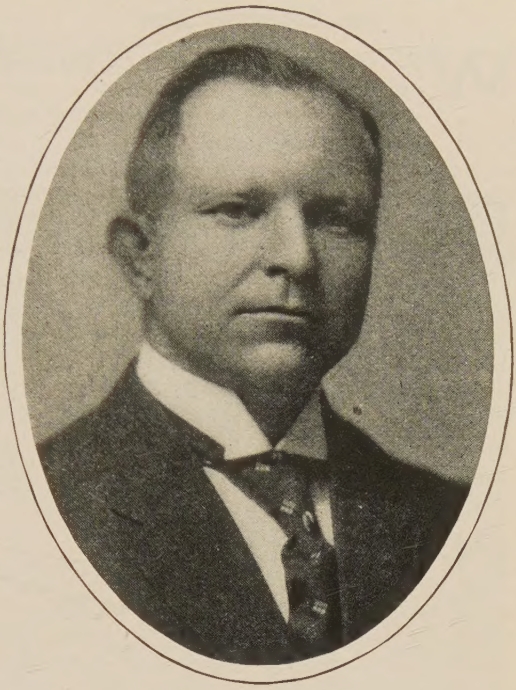
Good News from Colombia

THOMAS E. BARBER, who is engaged in Christian work in the city of Medellin, Colombia, reports the following:

In past years the agents of the American Bible Society have been able to do almost nothing either in the city of Medellin or in the valley where there are a number of towns. But lately, the American Bible Society representative has sold several large boxes of Bibles and New Testaments. The Archbishop of Medellin sent out a pastoral letter denouncing our Bibles and books in general, and to our surprise it was answered by one of the local newspapers and denounced in turn, as being un-Christian and intolerant.



WILLIAM E. HOLLOWAY

A New Secretary

MR. WILLIAM E. HOLLOWAY has joined the secretarial staff of the Laymen's Missionary Movement. Mr. Holloway is a graduate of the Arts and Law department of the State University of Alabama. He is a lawyer and banker and as a layman has rendered efficient service in his church. For several years he gave much time to Sunday school work in Alabama as president of the state association, and upon removing to New York became superintendent of a Sunday school.

Mr. Holloway for some time has felt the call to Christian service and has been especially drawn to the work of the Laymen's Missionary Movement. In accepting the call to this service he has set an example to other laymen of an unselfish devotion to Christ. Mr. Holloway's many friends will wish him every success.

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Life's Testimony—In Burma recently a litigant went to a lawyer for consultation and later employed him to fight his case. In a love feast a few weeks later the former litigant got up and gave as his testimony that he, a Buddhist, was so impressed with the probity of the Christian lawyer that he sought and found the Saviour who could perform such a work of grace in the human heart.—*Exchange.*

Our Columns Open

WITHIN reasonable limits the columns of MEN AND MISSIONS are free. Discussion of problems relating to the missionary propaganda is welcomed. Views and suggestions for which the editor and the Movement may not stand will, so far as space permits, be given place. Provided all do not speak (write) at once, it is to be hoped that readers will take advantage of the privilege which has always been theirs to express themselves. Responsibility for all statements made by contributors rests with them. The editor has enough to answer for.

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Socialism and Christianity

DR. COLBY'S suggestion, on another page, regarding a "New Field for the Laymen's Missionary Movement," will interest many. It seems to us that the author repeats the common error of assuming that Christianity and socialism are necessarily antagonistic and irreconcilable forces. Of course, socialism is not Christianity, and as far as it claims to be, it should be combated, not necessarily as bad in itself, but as making a false claim for itself, a claim that we were not aware it urges. In like manner we would dispute the right of science to be called religion, while still accepting the truths of science as such. Socialism is so vague a term that broad generalizations either for or against it have little force. To urge the laymen of the country to "combat socialism," therefore, is to urge them to undermine much that all of us enjoy, without which modern life would be unendurable. It would surprise many of us if we were to write down a list of things that represent socialistic ideals, most of them the results of socialistic propaganda.

We may, as Christians, or simply as citizens, disapprove a proposal for a particular change in our social life and relations; but to condemn, or to appear to condemn, the tendency to social reform and progress in all directions, would be, as indeed it is, whenever expressed, a great tactical mistake on the part of Christian men and the Church—and business as well.

We have agreed that socialism is not Christianity, but some, at least, of its proposals are humane and Christian. Socialism may not be "true democracy," but it certainly is extremely democratic. Fortunately we are not called upon to choose between socialism and democracy, between socialism and Christianity. Those terms represent overlapping or compound ideas.

The fact is that Christianity is the very embodiment of true socialism. He who fails to see this surely does not read his New Testament aright or correctly interpret the life and teaching of Jesus and the Apostles. Mark, however, that we say *true socialism*. But who can know what that is? None may, except he be illumined from above. It seems to us that the task of our laymen should be, not to combat socialism as such; but to Christianize it, to scrutinize its every suggestion, to accept the good, not because of its source, but because it is good; and to reject the bad on its demerits.

No greater mistake could be made than to fail to recognize the fact that this world, after the war, will be a new world with greatly advanced social ideas and a vista of new social ideals to be realized. It is for the Church to get ready for this new day, to be a leader in this inevitable movement, to see to it that every change is one that will square itself with the hope of Christ for the race.

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That Mid-week Service

THE fate of the mid-week prayer service largely rests with the laymen. Oh, the pastor with the women and children may hold a prayer meeting, sometimes with profit, but there is nothing that so tones up a social service of this character as the presence and active participation of a few strong laymen. Every pastor will bear testimony to this fact, and there are few pastors who would not be encouraged to make better preparation, put more into the meeting, if they knew their leading men were to be there. The prayer service is the pulse of the church. If the pulse is bad try the stimulus of your presence. Do more than that, make it your business to take a friend or two with you.

Latin America

By Samuel Guy Inman

THE COMMITTEE ON COOPERATION IN LATIN AMERICA

RELATIONS between North and Latin America are changing with such kaleidoscopic rapidity as to constitute one of the remarkable happenings of this century. In mission work, four years ago Latin America was one of the most neglected and least known of all fields. There had never been held a conference where all the forces came together to consider common problems. There was not a union school, union paper or union administrative committee in all Latin America. With the exception of Porto Rico, there was no definite delimitation of territory. There was no cooperative committee of the boards to consider its needs. The home Church was ignorant of and indifferent to its claims. North and Latin America had few commercial relations and political relations were very unsatisfactory. Little intercourse was held between intellectual leaders of the two Americas. Few visitors from either people were found among the others.

Today all is different. The Committee on Cooperation in Latin America, appointed by the mission boards doing work in those lands, organized the Panama Congress at which there were representatives from more than fifty different organizations interested in the spiritual life of Latin America. Seven Regional Conferences in the important centers of Latin America immediately following Panama aided in outlining a comprehensive program for the whole field. United Christian forces found in these twenty nations a people united by similar language, history, government, social structure and ideals, making possible a united program for this continent and a half. The program, which in its comprehensiveness and practicability is astounding to those who have not followed it step by step, has been developed by the Committee on Cooperation in less than two years since the Panama Congress. Before outlining this program, it is well to remind ourselves of other changes that have taken place which make it both imperative and timely.

First is the new interest in Latin

(*Continued on page 220*)

The Floods in North China

By Hester Donaldson Jenkins

ONE of the great disasters of the year 1917 was the autumn flood in North China. This extended over a large part of the Province of Chihli of which Tientsin is the centre. Houses were tumbled down, and a vast amount of movable property was destroyed, including stores of grain in the houses. But the worst disaster was the carrying away of all standing crops. Pauperism and famine stared the people in the face.

PEASANT HOME WRECKED BY FLOOD

Early in September a committee of Americans was sent out from the Methodist Episcopal Mission to look into the condition of their churches and members in the Tientsin District. They found American property rising above the flooded district but considerably damaged. In the Methodist compound at Tientsin there were four feet of water while the American Board hospital at Te Chou was surrounded by nine feet of water.

But the condition of the Chinese was much worse, and the Americans with their usual willingness to hasten to any scene of suffering started relief work immediately. Dr. Nehemiah S. Hopkins of the Methodist hospital with three others was selected to go all over the flooded area and make a report to the societies who were working to relieve the sufferers. The American Red Cross Society, the Methodist Episcopal Board of Missions, and many liberal Chinese gave promptly towards relief. But the need is still appalling.

We are finding our winter hard here in the United States, but imagine the same cold in China, and a population living in a recently flooded district, where the ground is still deep in mud, the houses need all to be rebuilt, the standing houses are damp and cold, and where there is a shortage of fuel, food, clothing and money.

The Chinese with dogged industry and undying hope have started to rehabilitate the villages.

In all the villages that were almost covered by water, the homeless people are camping in boats and on the roofs of the remaining houses. Some are discouraging homes indeed to contemplate rebuilding, and none but a Chinaman would think he could ever make himself a home again from such surroundings.

Many people have found a sheltered spot on the bank of the river; here they have erected reed huts covered with plaster, and when they are not building, they can fish in the river for their dinner.

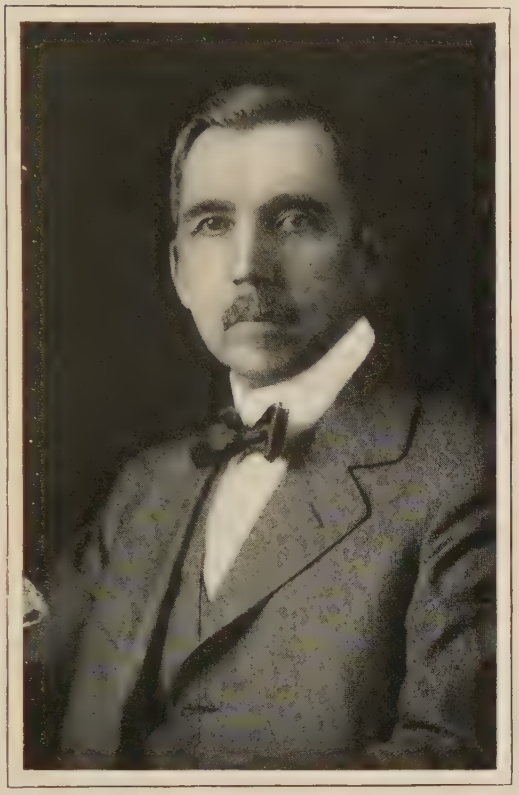
As soon as the waters subsided everyone brought buckwheat seed to plant, buckwheat being the one staple crop which it was possible to harvest before winter. Unfortunately seed ran short and prices ran up. And after straining every resource to get seed to plant, much of it was lost in a second flood. But in some of the other districts of North China the autumn crop was especially good, so that feeding these sufferers is largely a question of transportation.

The conclusion of Dr. Hopkins' report is that despite generosity from Americans and Chinese, and despite energy and resource displayed by the unhoused people, this is a sad case of destitution, and millions of people will face hunger, sickness and death this winter in the Chihli Province unless help is given.

Presenting the Appeal for World Evangelization

By James M. Speers

HOW can we maintain, develop and direct the new measure of beneficence which has come to the front in the war? In seeking an answer to this question let us get clearly before our minds the outstanding causes of this increased measure of giving.



JAMES M. SPEERS

First, they were great, concrete, commanding, soul-stirring and soul-gripping appeals, united appeals, ably presented, and that appealed to everybody alike no matter to what sect or division of the Church he belonged, such as

To save the starving people of Belgium, Serbia and Poland

To relieve the unspeakable suffering of the people of Armenia and Syria

To provide the Red Cross Society with funds to promote its great work of mercy on behalf of suffering humanity everywhere

To make it possible for the Young Men's Christian Association to comfort and befriend our boys in the camps and on the battle-fields, and to bring them moral, religious and spiritual support and stimulus.

Second, the broadest and fullest kind and measure of cooperation by all classes of people everywhere, without regard to religious or even racial differences.

Third, the most complete and painstaking organization.

Broadly, these were the causes—others have had their influence. Men were appealed to by the heroism of the men and women of Belgium and Armenia; by the sacrifices these people were ready to make for a principle. By the side of this heroism and these sacrifices money seemed a cheap thing.

Then there was the appeal which comes from a broader realization than ever before of the brotherhood of man, of our interdependence of one nation upon another, and our consequent obligation to help one another.

Selfishness too played its part. Men gave because of some personal interest. Their boy or their friends might be helped, or there was the broader, somewhat justifiable personal or selfish interest in seeing that our army as a whole had the fullest measure of physical comfort and spiritual care possible.

The crowd spirit, too, had its influence. It was or it became popular to help in these causes. It was something everybody was doing. A man did not like to be seen without a Red Cross button. Men wanted to be in it. In a measure they could not resist the enthusiasm; they were swept along by it. There were over three million subscribers to the

Young Men's Christian Association Fund. The Red Cross has twenty-three million members.

Now, in order to maintain, develop, and direct this new spirit and measure of giving and to turn it into missionary channels, we have only to make adequate use of the same means—the same character of appeals, methods and influences.

First of all we must present an appeal, concrete, vivid, commanding, soul-gripping, of the need of a thousand millions of the people of the world for the Gospel of Christ, and surely there is no other subject which furnishes so much material to make a gripping appeal of real human interest as the physical, industrial, educational, and spiritual needs of this heathen world.

These needs must be presented in a way to give people an adequate conception of the bigness of the task we are confronting. The Red Cross asked for one hundred millions and they got much more than that sum. The Young Men's Christian Association asked for thirty-five millions and the people gave them fifty-five millions. I wonder if the church has not talked so much and so long about what five cents a week or ten cents a week will do that the people have come to think of the work of missions as a five cent and ten cent job. Perhaps we have cheapened the undertaking in the eyes of the people by failing to make sufficiently large demands for its support.

I remember years ago asking a young man who had never given more than five dollars in his life to anything, for a hundred dollars for a certain cause. I nearly took his breath away but he gave the one hundred dollars, and he got a bigger idea of giving, as well as of the cause, than he ever had before. Men are ready to respond in a large way if the cause demands it.

Then we need a hundred men and women to make the appeal for every one we now have. And we must have men and women who know how to present an appeal. We had in our church some time ago a missionary who had rendered heroic service and who had passed through thrilling experiences, passing through a whole lifetime of experience within a few months, but he had no more ability than a ten year old boy to tell about it. A lady leaving the church asked, "Who was that man anyhow?" "He appeared and talked," she said, "just like an undertaker." Don't send such people out to make appeals. That isn't their work.

I would frequently bring home from the field for short periods men and women who can tell the story of the needs of the field in a way that grips, and I would send out to the field from time to time numbers of men and women for the special purpose of getting first hand knowledge of conditions so that they might come home and tell the church about them. You must present the need vividly, concretely, and in a way that grips.

Then there must be a far larger measure of cooperation among the denominations than ever before, if we expect people to give liberally. We will get all the money we need for foreign missions, when a united Church presents its united appeal for foreign missions; when it presents missions as its chief mission in the world and the one great outstanding reason for its existence; when it presents the work of evangelizing the world as the work of the whole church; when it presents this as a big enough task to tax its whole united energies.

Cooperation is in the air in these days. The war and conditions resulting from the war are bringing it about in strange ways and places. Over in Greenwich, Conn., for example, there are four churches, a large and influential Episcopal Church, an equally strong Congregational Church, and smaller Presbyterian and Methodist churches. Within the last couple of weeks the two larger churches found themselves without coal, the Presbyterian and Methodist churches having plenty of coal. On conference the four churches decided to unite their services in one building, using the large Episcopal and Congregational auditoriums alternately, the Presbyterian and Methodist contributing their coal. The ministers of the four churches preach in turn and all four ministers take part in each service. In addition to this the colored churches of the town are given the use of the larger churches in which to hold their services in the afternoon. This is cooperation by

(Continued on page 218)

Education and Religion today in Peru

By Clarence R. Snell

WHAT strikes a returning missionary, or any one else for that matter, who has been for long in South America and comes home to the United States again, is the colossal ignorance of most Northerners as to the continent that lies nearest them.

Peru suffers from this general ignorance. Though she ranks but fifth in size among the South American republics she is larger than the whole German Empire and France combined. In all the world there is scarcely a country with greater mineral wealth, while she is rapidly becoming rich also in agriculture and commerce. Of course, these industries are still in the formative process and are financed and managed almost entirely by foreigners. The greater part of the plowing done in Peru is still done by means of a crotched stick or a wooden plow drawn by a yoke of oxen, with yoke attached to the horns.

As yet the Peruvians have not learned to develop their own internal resources. They are looking to us to teach them to rely upon themselves, and this we are doing through our missionaries, schools and churches. Sadly enough only twenty per cent. of the children of school age are in school, while eighty per cent. of the entire population can neither read nor write. In the capital and some of the coast towns the educational advantages are fair and far superior to those of the interior, but even here they are crude indeed when compared with the American system of education. One can travel over leagues of territory without seeing a single schoolhouse or sign of education.

In a government school recently visited, in a town of about five hundred inhabitants, I found one little mud room to be the entire school equipment. It had neither window nor furniture, while one little, low door admitted all the light and ventilation to be had. The floor was of

THE MILK WAGON OF PERU

earth, well moistened by the rain that had entered through the many openings in the low flat roof. Here on this damp piece of mother earth sat about sixty boys in cramped positions, trying to do their arithmetic lessons on small slates. There were no blackboards in the room and the teacher could barely squeeze her way among the boys so crowded was every inch.

That teacher had her government certificate to teach or direct a primary school through the first five years, but she could not speak her own language well nor teach arithmetic beyond the four fundamental operations. She told me too, that hers was the only school for miles about and that the girls did not attend any sort of school. This, alas, is only too true throughout Peru where the opinion still clings that girls do not need education. In Huancayo, for instance, a city of 12,000 inhabitants, there is no school for girls except the mission school connected with the Methodist Episcopal Church and those that provide instruction for the first five primary grades.

It is hardly to be wondered at that the religion of such a country is on a scarcely higher plane, more like the religion of the Middle Ages and greatly mixed in some sections with the religion of the Incas. "Religion" has given to South America superstition, immorality, ignorance, processions, feasts and image worship; but it has not given them God, his Son or the Holy Spirit.

The Bible is not in the hands of the people and they are taught by their religious leaders that it is a bad book and thus they try to destroy it. I have seen Bibles burned or trampled under foot. In parts where I have preached the gospel I have known of people being stoned, pounded with huge clubs or even scalded with hot water because they read the Bible.

Christ to most of the people in South America is an image, often of a mere baby, four or five inches long. This image, Christ Child as they call it, is held in great reverence and they pray to it as we pray to God in the name of his Son, Jesus Christ. A woman recently converted where we labored, said to me, "All my life, I have prayed to a little doll." At the time of the Spanish conquest the conquerors took away the false gods, in part, and gave in return these South American images, now so numerous.

The number of virgins and saints, who hear and answer their prayers, is numer-

LA FIESTA DE SANTIAGO

ous. Some can hear and answer certain prayers while others give attention to other classes of prayers. They thus pray to one virgin or saint to give them rain, another to heal the sick, another to calm the sea, another to bless the souls of the living, another to care for the souls of the dead, another to bless their cattle and so on. They pray to the saints Frank, James, Toribro, Martin, Vincent, Milagros or to the virgins Carmen, Rosa, Lujan, Agricola, Theresa, Apata and a great number more, as nearly every department has its own virgin or saint, some of them being of superstitious origin.

It is the teachings of the church that has, during her dominion of four hundred years and more, brought about the large number of religious feasts in Peru. The illustration in this article, La Fiesta de Santiago, represents one of the sacred holidays in Peru, July 25. All the banks, business houses and schools must be closed on that day. In English we would call it The Feast of Saint James. More properly, it might be called The Feast of the Cows, for it is the cows that are honored and blessed on that day.

The Fiesta de Santiago is celebrated by all classes, both the rich and the poor taking part in it. The wealthier classes make elegant shrines in front of their houses in

(*Continued on page 222*)

A New Field for the Laymen's Missionary Movement

By Joseph L. Colby, LL. D.

AT a dinner table in London about two years ago the discussion was upon the subject of the attitude of the United States towards the war. A minister of the Scotch Church spoke up and said, "O, America is waiting to see out of which side she can make the most money." He was wrong. I took occasion to tell him that he had no comprehension of the altruism of the American people. He doubtless realizes it today.

For the past seventy-five years the churches of our country have been preaching the value and duty of missions, so that from the oldest to the youngest today, those who are in any way affiliated with the churches—and many also who are but indirectly influenced by the churches—are agreed that one of the duties of man, if not the whole duty, is bound up in missionary work of some kind. Now if these people, who are a considerable portion of our citizens, should act in combination they have the power, heretofore not appreciated, to carry through any legislation they may choose to enact. They have never acted as a unit politically, but has not the day come when they should do so?

The broadening influence of foreign missions is tremendous for it is the greatest speculation the world has ever seen. Said a Bishop of the English Church at the Edinburgh Conference, of 1910, "Foreign missions is a gigantic enterprise which rests upon a tremendous assumption."

Aside from small funds the missionary societies have no capital. They have no market dependent upon their product from which they can expect to collect money in exchange, in fact, they are so improvident they give away their product and have no tangible thing to show as a basis upon which to establish their credit. They have no contract with any one to pay them or give them money. They are poverty itself! Yet they boldly enter into contracts to pay out millions every year. It will be remembered that when the question of declaring war against Spain was before the Senate there was a clause inserted stating that we wished no territorial gain and nothing for ourselves. This was a new idea in a declaration of war. When I was in England, soon after, an Englishman asked me if we really meant it. The world saw later that we did mean it; and it established faith in our sincerity, when at our declaration of war against Germany we said the same thing, coupled afterwards with the declaration that we would fight to make the world safe for democracy. No wonder we are called a nation of idealists. It is one of the reflex results of missions, and an appeal to the moral sense of the people always brings a prompt response. It has become a sixth sense to them.

Those who have lived to see the changes which have taken place in our system of government during the past forty years are much perplexed at the results. Previous to the administration of Abraham Lincoln, Congress originated the laws, in theory at least the President's hand not being seen in influencing the passage of laws by Congress. His office was strictly that of an executive, Congress being the leader. With later presidents the idea gradually developed that the President must initiate legislation and by the time Mr. Roosevelt came into office it became almost an axiom that the President must push legislation, to an extent that makes thoughtful people anxious. Heretofore the President has not assumed to be the head of his party. Many of the presidents at their inaugurations have said that they hoped to be considered the head of the whole nation irrespective of party. Much to the surprise of many, Mr. Wilson when elected simply announced a fact that was true of all other presidents, announced that he was the head of his party and that his party would

rule the country. Thus we have been brought strictly under party management, much the same as in England where party government is the rule. Many times Englishmen have said to me that for certain legislation and its effects they felt no responsibility as they were not of the party in power. Here, however, up to the present most Americans have felt that they were responsible for the acts of the government, whether one were of the party in power or not.

Now Mr. Wilson acted up to his statement, unlike President Lincoln in time of emergency, selected his cabinet strictly from his own party and only went outside when he selected Elihu Root, the leading statesman of the country, as special ambassador to Russia.

Thus one of the changes in our form of democratic government seems to be the settling down to party management and a more complete domination by the President. But those of the opposite party, as well as those of his own party, are today putting patriotism above party, as surely was the intention of the framers of our constitution, and the President has no more loyal supporters in Congress than those who, in peace times, would be in the opposition.

Besides this narrowing of legislation by taking from Congress the initiative, we have as a result of the conditions of war, a change towards concentration of power other than that through legislation. For many years we have been learning the value of concentrated responsibility placed in the hands of an individual, through our observation of the management of great business combinations. These have grown to enormous dimensions and invariably their success depends upon having power largely concentrated in a small group of persons, or even one person. We have gradually learned this—not suddenly nor willingly. So when the federal reserve banking system was established no one was dismayed, although it was a concentration of power in the hands of the government greater than that seen in the establishment of any of the business trusts.

We shout for democracy, we claim to be the most democratic of peoples, yet when an emergency comes we seem to drop all our democracy and become imperialistic. I say we seem to, yet we do not, for we know that we have power to withdraw what we have given.

We have been handing over power to the President lately in solid blocks, so that he is practically a dictator. Congress went so far as to refuse to have any supervision as to details of expenditure of the billions upon billions which we have placed in his hands. And this our judgment approved as a war measure. We have gone further in this direction than any socialist ever dreamed of our going. The framers of our constitution builded better than they knew when they made the executive of our government a person rather than a committee of Congress, for thus we can get things done quickly.

But thoughtful men say, What about conditions after the war? Can we then combat successfully the socialistic tendencies let loose at this time and return to a constitutional form of government, the form under which we have stood the strain for over one hundred years, or shall we remain socialistic? I quote from a letter received lately from an eminent layman, as follows:

> From the present outlook it certainly appears as if we, as well as European States, are rushing headlong into practical socialism. Should no check to this movement occur, it looks as if eventually we may be in danger of losing that primal essential of right living, that is, the force of individual initiative and all incentive to personal volition in human affairs. The brutalizing effects of German materialism may be expected to spread to other nations, and just what the ultimate result on life is to be is quite beyond human ken.

One hundred and forty years ago our fathers made a Declaration of Independence. Last June ten million young men made a declaration of responsibility by stating their readiness for war; also millions of people have declared their responsibility by subscribing to the Liberty Loans. Now should come a declaration of responsibility by the laymen of the country. We laymen know that socialism is not true democracy, is not Christianity. The Laymen's Missionary Movement can make its declaration, open a field for its energies of the truest home missionary character, and lead the idealism of the nation into combating socialism and exalting Christianity in our beloved country.

Adventures of a Turkish New Testament

By Stephen Trowbridge

Another instance is here related by Mr. Trowbridge, out of a wealth of such curious happenings during his years spent in Christian work in Cairo, to prove the old saying that "truth is stranger than fiction." The adventures of this New Testament certainly sound like the Arabian Nights, and are quite as interesting. Photographs to illustrate this article were lost "somewhere" this side of Egypt.

AN incident occurred recently which shows by what devious ways missionary influence travels, and, as David Livingstone said, how "compact an affair the world is getting to be."

Mohammed Effendi, a young student from Constantinople, in the Azhar University, the great center of Moslem learning in Cairo, had been coming for some weeks past to give Turkish lessons to Mr. and Mrs. Camp and Miss Putney, three of our neighbors. Finding that I had been born in Turkey and was familiar with the language he came to call several times. As our acquaintance grew into a friendship he spoke freely about his disappointment over finding such a sordid atmosphere in the life of the great Mohammedan theological school. I replied that I felt sure we were both vitally interested in one and the same thing, namely, discovering the way to God and seeking to do his will. I asked him what he knew about Christianity, and he replied that his information was chiefly from the Gospel of Barnabas (a spurious work written between 1300 and 1350 A.D., made to produce New Testament references to Mohammed) and that he had in his possession a copy of the New Testament differing substantially from the Gospel of Barnabas and published in Constantinople about fifty-five years ago.

"The language of this New Testament," he said, "is that of our fathers' day and the type is rather out of date." I knew that this must be one of the earlier missionary versions used before the one finally adopted by the Bible societies. So I offered him a New Testament published

MOHAMMED EFFENDI

in Constantinople with the imprimatur of the British and American Bible societies. This he accepted with many thanks and promised to read at his leisure. Two or three days afterwards he presented Miss Putney with the old New Testament of which he had spoken, thinking that she might be interested in it as something of a rarity. What was her bewilderment upon opening the handsomely bound volume to find upon the fly-leaf the following inscription in a clear, strong hand:

Presented to the ex-governor of Philippopolis in kind remembrance of his service in arresting and punishing the murderers of our dear brother Meriam.

TILLMAN C. TROWBRIDGE.
Constantinople, April 14, 1863.

Mohammed Effendi had not even deciphered the signature beneath. It seems

that some time previously he had bought the volume from a Circassian student in the School of Technical Arts. This young man was the son of a distinguished and wealthy Moslem of the Caucasus who had traveled to Damascus and had died while in that city.

During the boy's school days in Constantinople a great fire had raged through the city, and the lad, having lost all his possessions, hurrying through the smoking streets, picked up this book flung from an upper window.

What a chain of experience this New Testament must have had, passing from the scenes of the long-drawn Bulgarian struggle for independence; traveling through Adrianople, one of the last Moslem strongholds in Europe, where hundreds of New Testaments have been secretly read and pondered; peradventure carried to the capital on the Bosphorus in the library of some intelligent and liberal minded pasha, who, becoming debased by habits of greed and extortion, sold this spiritual treasure for a coin or two; handed on through auctioneer to bookseller and so to some learned sheikh of Stamboul in silken robes and massive turban, only to be left idle for a year or two, after the old professor's death, until it should once more be passed to the warped and dusty shelves of one of the many book shops which forever fascinate Moslem seekers after God, by their rigid adherence to the literature of the past, and forever puzzle western visitors by their naïve lack of system! Who knows by what circumstances of human tragedy or hope the book passed into the highlands of Kars or Tiflis? Then came the long journey to Damascus—surely on an errand of some import; then the sudden death and the dividing of the property among the three sons, and after that the second son's resolve to acquire in Egypt the lore of the Englishman's sciences.

Finally, we may imagine ourselves in Cairo, far to the south, by the side of a Turkish Azhari, a deeply religious young man, keen, nervous, courteous and rather unhappy at heart. He enters the room of a young Circassian who has offered to sell some of his books. He lays his hand upon this volume, much as you or I traveling through China might handle one of the "heavenly classics" of Confucius and peer into its pages. He thinks of "the original holy gospel sent down in glorious perfection upon our Lord Jesus, upon him be the peace," and he thinks how strange it is that all the copies now in circulation should have been so corrupted and so tampered with as to lose all authoritative value. "But," he meditates, "what matter these things? The Eternal Koran, final and supreme, was sent down upon our Lord, the Apostle of God, the Lord of the Two Worlds, upon him be the peace. And yet shall I not buy this volume and in some leisure moments read what the Christian scribes have published?"

No doubt this volume has passed through wars and pestilence, possibly through trials for heresy in Moslem courts. Perhaps it has been studied in secret, by candlelight and by the light of dawn. At all events opposite the flyleaf, written upon by my father in the thirty-second year of his age, when he was yet upon the threshold of his life work, the book bears an inscription in Turkish:

> Possessor of the Holy Gospel,
> Mohammed Hilmi Sa'd ed Din.

Is it not strange that fifty-four years after my father wrote his signature therein this volume should now come into my hands and be lying upon my desk? A certain ex-governor was energetic in the performance of his duty. My father was not unmindful of his moral courage and gave him The Book which might unlock the mysteries of God. The rest of the tale, woven between the two cities, is gone.

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Where One Missionary Lives

WE give an address of one of the Japan missionaries:

> "95 Sanchome, Roninata Daimachi,
> Koishikawaku, Tokyo, Japan"

Which is, being interpreted:

"Number 95 of the Third Division of Little Sun-Reaching Main Street in Little Stone River Ward, in the Eastern Capital of the Land of the Rising Sun."

A long address but it sounds bright and happy. Many American towns have their "Main Street," but only Japan dubs it "Sun-Reaching."

Laymen Who Have Made Good as Missionaries

W. J. Wanless, M. D.

HERE is a turning upside down of the world and its ways—when a royal Maharajah of India runs errands for an American physician, and runs them willingly at that! This is the way the true tale goes:

Last year W. J. Wanless, M.D., in charge of the Presyterian Mission Hospital at Miraj, India, felt that he was coming down with diphtheria and sent to Kolhapore for some antitoxin. The messenger missed the returning train and went to the Maharajah of the province to ask if he would send a man by automobile with the serum. Said the Maharajah, "I will take it to him myself in my car"—and so he did. Herein lies the climax of an epic, the epic of the building up of a great medical mission which stands as evidence of Dr. Wanless' unusual ability as a surgeon, a missionary and diplomat. When the physician arrived in India twenty-eight years ago he met with practically universal opposition from the native princes and distrust from the common people. Today these people flock by the hundreds seeking to be treated, while a rajah is only too delighted to act as his messenger, and other princes make large subscriptions for the hospital's support.

The years that lie between marked, each one, steady progress, but unceasing labor for every one of the hospital staff. Now "hospital" is no longer a fitting word to cover the work and institutions at Miraj. A medical school, seven dispensaries and two other hospitals either at Miraj or the country districts, a leper asylum, and the many buildings of the main institution comprise the total equipment over which Dr. Wanless has charge. No time here for enjoying India's oft-pictured ease with the aid of a comfortable chair and several natives to wave palm leaf fans! A typical day for Dr. Wanless begins at seven when he meets his

W. J. WANLESS, M.D.

students for an hour's conference, then an hour or so examining special cases reserved for his attention, and then operation after operation until six or seven o'clock at night.

Patients come from all classes, and from as far away as Africa, Burma, Ceylon and Arabia. Many of the more wealthy patients, both native and European have made large gifts to the hospital in acknowledgement of what has been done for them. One gentleman in Bombay handed Dr. Wanless 5,000 rupees or $1,700, for his services in performing an operation, while a native sheriff donated the X-ray plant at a cost of nearly $3,000. Quite as grateful are the humble patients, though their gifts cannot be so pretentious. A Parsee family donated a new block with ten rooms.

Dr. Wanless has a choice collection of appreciative letters. Here is one whose

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The Eastern Cuba Baptist Church

By A. B. Howell

Mr. Howell was for many years a pastor and teacher in Eastern Cuba. He is now on furlough in the United States.

BAPTIST MISSION IN EAST CUBA

THREE especially fortunate circumstances marked the beginning of mission work in eastern Cuba. The first was the choice of territory. The hill country of eastern Cuba has produced the leaders and has been the theater of its struggles for independence. Here the people are more open minded, are less bound by traditions than those at the west end of the island. The second was the choice of men. The Baptists were able to secure men specially fitted for the work who were trained by years of service in Mexico, South America and Spain. They were able to take up the work at once and push it without loss of time. The third was the choice of mission policy. An agreement was made with other evangelical bodies whereby no two denominations should establish missions in towns of less than 5,000 inhabitants. With the splendid body of trained veterans, this arrangement enabled the Baptists to extend their work rapidly in all directions until it was evident that the Northern Baptists must become responsible for the evangelization of the two eastern provinces of Cuba.

With such a favorable beginning, it is not strange that, in less than twenty years over seventy-five churches and out-stations have been organized with more than 2,000 enrolled members. Their Sunday schools are caring for nearly 5,000 pupils. Their educational institutions, thoroughly systematized and graded, from the primary and preparatory schools located in the principal towns, to the college at El Cristo, enroll over 1,000 children from the best families. Their native ministry is made up of men who stand high in their communities both intellectually and spiritually, and their churches raised over $7,000 last year towards self support.

A great opportunity has come to this mission through its educational work. Here God has given us a chance to educate and train the future leaders of Eastern Cuba. To this Christian college at El Cristo the wealthy planters, doctors, lawyers and political leaders of this part of the island are bringing their sons and daughters to be educated. When we think what it means to have these young people under the charge of consecrated Christian teachers for five or six years; what it means for them personally and for the future of Cuba when they shall have become the leaders, as many of them will, I can not think of any other one thing which is a greater power for good. The influence of the college is already felt in the splendid teachers who have graduated from its normal department and are doing their work in the government schools; in the consecrated young men who have gone through its theological

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The Mexican Revolution and Religion

By George H. Brewer

The world may never give full recognition to the unselfish devotion, the true humanitarianism and the fine statesmanship of its missionary pioneers and leaders, but the fact remains that they have had more to do with the growth of civilization and righteousness than any other group of workers. It is to men like Brewer, whose article is herewith presented, that Mexico is largely indebted for its forward look and its bright prospect.

EVERY once in a while we hear and read harsh comments on the way President Carranza and those who are governing Mexico have ruled religion out of the country. These comments and commentators generally refer to the new constitution which was adopted by the constitutional congress at Queretaro in February and ratified and made effective on the first day of May this year. They call attention to the wholesale confiscation of church properties; the prohibition of primary schools under religious auspices; the treatment accorded to priests and nuns; the demolition and profanation of churches and shrines made famous in the palmy days of religious despotism; the debarring of foreign priests and ministers and many other surface indications which are taken as positive proofs that Mexico is on the down-grade, religiously speaking. A recent number of the official organ of the Catholic Missionary Union contains a vehement protest against Carranza and his regime signed by five archbishops, seven bishops and two vicars, appealing to the "Mexican people and the civilized nations of the earth" to aid them in overthrowing the new laws and restoring to them their pristine glory when Mexico, her rulers, laws, wealth and people lay helpless in the mighty hand of the church.

GEORGE H. BREWER

Not on the Down Grade

And while all this protesting and criticism is going on Carranza keeps serenely on his way toward the objective on which he and the vast majority of Mexicans have set their hearts. It has been the writer's privilege to study the evolutionary processes in Mexico for a number of years, and it is his firm conviction that Mexico is *not* on the down-grade road, either religiously or otherwise. Some of these drastic laws will probably be modified, real property rights will be respected, full indemnities for real losses will ultimately be paid, and Mexico, Phoenix like, will emerge from her apparent ruin, a new republic more worthy than ever to take her place in the family of civilized nations.

At present Mexico is in a state of transition. Her problems are not all solved, and there may even be a few more storms for her to weather, but one of the finest things in all Mexican history is the way in which the people, the great mass of the common people, against almost insuperable odds, have held right on to the shining ideals of democratic government. Since winning their independence from Spain in 1821, Mexico has had a long series of revolutions, with periods of peace

interspersed here and there. Two thrones, those of Iturbide and of Maximilian, had to be thrown down. Over and over again military leaders have arbitrarily set aside the constitution and laws. Presidents have transformed themselves into dictators, some ruling with a rod of iron, and others with benign and sympathetic hand. Yet throughout the long struggle the ideal has not been obscured which our own forefathers set before the peoples of the new world, namely a government of the people, by the people, and for the people.

Genuine Religious Interest Increasing

The missionary work of the various Protestant groups having stations in Mexico has gone steadily forward throughout the whole period of the Mexican revolution. A few of the churches, especially those in out-of-the-way places, have suffered material damage, but it is estimated that $3,000 will cover all of the actual losses due to the revolution. In a few instances congregations have been scattered, due in part to the severe famine which has prevailed in some parts of the country. Fortunately the churches in the larger centers, like Mexico City, Guadalajara, Puebla, Monterey, Aguascalientes, San Luis Potosi, Tampico, Vera Cruz and Merida have had earnest native pastors who have steadily and skilfully guided their respective churches through the repeated crises when the revolution was sweeping all before it.

Referring again to the new constitution, misunderstood by many and deliberately misinterpreted by others, it should be stated that it has in no case vitally interfered with Protestant work. A few adjustments have been necessary. American missionaries are not permitted to serve as pastors of churches, but many of them are remaining in Mexico with the consent of their boards to administer their work, teach in the schools, publish literature and periodicals and aid the native workers in every way possible. The conviction is general among the people that Mexico is now ready for a great forward movement. Never in all the history of Protestant work in that country have such crowds attended the preaching services. Last year a great revival in Mexico City resulted in the professed conversion of nearly 1,000. There is a new eagerness to read Christian literature. And may it not be that the tragic events of the past seven years have only paved the way for Mexico's spiritual rebirth?

Government Attitude Toward Religion

Perhaps no better idea can be gained as to what this great upheaval in Mexico means, so far as religion is concerned, than that conveyed in words said to have been uttered in a recent speech by President Carranza. In substance he said:

> Gentlemen and fellow citizens: The constitutionalists have been accused of being opposed to religion. We have been held up to scorn in the foreign press because of alleged abuses committed against the church and clergy. It has been said that we have viciously driven the priests out of the country, confiscated their property, violated nuns, destroyed holy edifices and issued drastic decrees forbidding the return of exiled priests and prelates.
>
> It seems to me that the time has come for us to define our attitude. These accusations are false. We are not opposed to religion. Sad indeed would be the fate of any country without religion. We are no less Catholic now than we were before the revolution. But, let it be known and understood by all that what we are opposed to and what we will fight against and even shed our blood if necessary to prevent, is that the Roman Catholic Church should return to Mexico as a POLITICAL POWER.

These are significant words. Mexico is predominantly Roman Catholic. That will continue to be true for many years to come, but Mexico will never be the same as it was before. This revolution has brought about religious as well as political emancipation. With all its faults, misguided struggles and blunders, this revolution has been a revolution upwards.

Heretofore, unscrupulous political leaders, grasping land holders, and powerful church prelates were in league to keep the masses of people in blind subjection, a state of semi-slavery, and in awe of the ecclesiastical authority. It was a hard combination to break. But the revolution has split it wide open. A great change is in the process of accomplishment.

We Americans pride ourselves on our neighborliness. Let us not be less neighborly as a nation than we are as individuals, for by true neighborliness we can carry better times to a striving nation.

Ways That Win

The Every Member Canvass Pays

FOLLOWING the convention of the Laymen's Missionary Movement at Erie, Pa., in December last the Disciples Church under the enterprising leadership of their pastor, the Rev. Le Roy F. Carter, put on an Every Member Canvass which resulted in an increase of sixty-four per cent. in the church revenues and of a five hundred per cent. increase in the budget for foreign missions. This puts this small and not wealthy church on the honor roll of supporting a missionary of its own.

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A Revolution

THE revolution in the Reformed Church at Ridgewood, New Jersey, following the Every Member Canvass:

Item 1. A 63 per cent. advance in income, or $3,460.64.

Item 2. An 83 per cent. advance in contributors, or 100 new givers.

Item 3. An accurate, up-to-date live list of church members, 400 in all.

Item 4. A new inspiration to the whole church. New workers discovered, new members received, lapsed members restored, the indifferent interested, and the Sunday school helped.

Item 5. At the report supper of the canvassers the unanimous expression was to make the canvass a permanent and regular feature of the church's work. The next canvass will be a call without a haul.

—*H. F. Laflamme.*

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In the Far Places

A STATEMENT comes from Korea that a member of the Shanghai staff of the Christian Literature Society for China recently went into the interior where no other Christian missionary had ever been, and distributed Christian literature in the temples and monasteries. It was reported that abbots and priests of culture and education were found in these remote places, as well as good libraries.

Camerun Proves the Value of a Definite Program

IN 1903 the Presbyterian Mission station at Camerun, formerly German West Africa, was frankly admitted to be a failure, and the question of abandoning the work seriously considered. Ten years of effort were apparently to end in disaster, but it seemed so criminal to give up the fight that at last it was decided to have one more try, to put the mission on a new and systematic basis. The new way would be tried for ten years.

Ten years was enough. It is now fourteen, and in those years came the most severe test to which any institution has been subjected, the Great War, but by that time a definite program of progress had so strengthened the mission that it came through the ordeal with flying colors. Secretary Halsey of that board has given us an admirable detailed report of the work in Camerun. It is too long to reproduce here, but the main points are summarized to show what a definite plan can accomplish in mission work and how vital it is to the success of all such undertakings.

The first step was to send a secretary to visit it and to enlarge the mission force. The following brief table shows what a stupendous increase in native mission workers and those directly influenced took place:

	1904	1913
Native	55	257
Communicants	1,852	4,144
Boarding and day schools	27	125
Pupils in same	964	9,564

From the start every effort was made to avoid having the missionaries themselves be pastors in active pastoral service. The plan was followed, rather, of the missionaries acting as supervisors of native ministers and helpers. In this way a large body of native clergy was trained at the same time the general population was won for Christianity.

Itinerating work both by the missionaries and native helpers was greatly increased. Systematic and regular touring

proved one of the surest and best methods of gaining and holding the people. In October, 1916, a report came from the mission showing that under the head of "Bible readers" there was an average of thirty-one itinerant clergy to each church.

Educational work among the young soon assumed large proportions. At the beginning of the war the pupils in the Camerun schools numbered 15,000, while every teacher in both boarding and day schools was a Christian and an evangelist, whose whole soul was in his work. Sunday schools of course complemented the secular institutions in every community. Industrial schools and work were soon added in the shape of a saw-mill, printing press, tailoring and carpentering classes, hat making and numerous other useful trades.

The last vital point in the new plan called for a self-supporting, self-governing native church. Today there is many a church in the home land that might well envy the prosperous condition of the Camerun churches, where practically every member is a regular contributor, and where the ministry is receiving an average of seven new candidates a year from each parish.

In 1914 came the test of war. The mission report says: "Except for the presence of the warring armies the country was depopulated. For over a year it was so. What a time it was! Families separated never to be united. Sickness, hunger, starvation and death. Deserted villages with houses plundered, burned or falling before the unchecked ravages of white ants; overgrown with the rank tropical vegetation, the untended gardens having for the most part been long since choked to death."

Mission stations were seized by the German Government and their funds confiscated. For eighteen months this continued, then the tide of war passed on and Camerun had a chance to take stock of the damage done. How little this amounts to is the greatest proof of the mission's success, due to well laid foundations. It is estimated that not more than six per cent. fell away from the church during those frightful months, while more than 3,000 new members were received. The contributions of the native church more than doubled those of any previous year so that evangelization could be continued though no financial help was possible from outside. The first request which got through from Camerun after the Allied armies entered was not for money, it was to "Hurry up order for the Bulu Gospels!"

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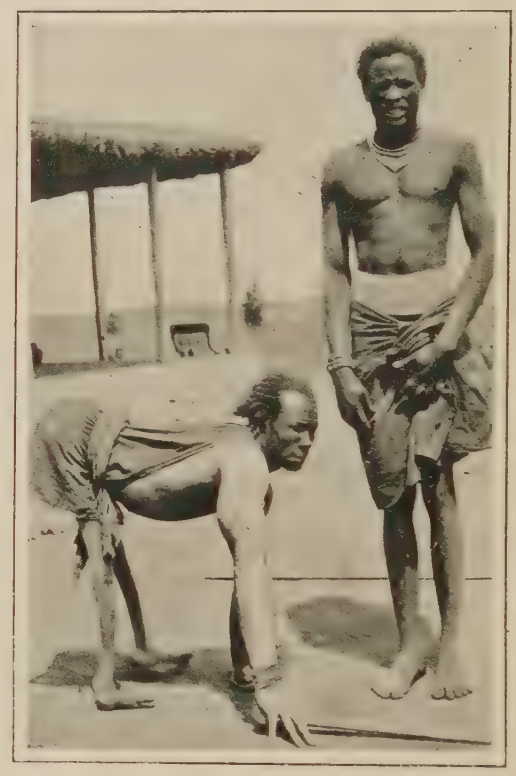

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INFANTILE PARALYSIS

THIS dread disease claims its victims in Africa as well as America. In the background of the picture is seen the medical missionary's bungalow. From there the battle is waged against disease and the causes of it; for the ignorant of mission lands know nothing of the law of cause and effect. Missionary physicians are making a great contribution to the general knowledge of the world on medical subjects; and at the same time are performing what the natives consider miracles of healing. The story of medical missions in Africa is one of work under the most difficult of conditions, but perhaps no branch of Christian endeavor has produced better results.

A Turk at His Best

By W. Nesbit Chambers

Dr. Chambers is a Canadian who has served many years as a missionary of the American Board in Turkey. As a citizen of one of the original belligerants he was advised to leave early in the war. He had his experiences, however, as this article reveals. He is an intimate friend of Djemal Pasha, the exceptional ruler to whom he refers.

ONE day, in the city of Adana, during the process of expelling and deporting the Armenians, a Turkish khojah, seeing the distress of a group of women and children in the street, paused and said to a friend of mine, "Allah cannot accept this. If Armenian men have done anything worthy of punishment let them suffer their punishment. Why should women and children be treated in this way? Allah will not accept this. Let us wait and see what will come to us. No, Allah will not accept this."

I hold no brief for the defense of the Turk. Having been under fire in two massacres, those of 1895 and 1909, having witnessed the atrocities attending them and the hideous suffering entailed, and having gone through the first year (1915) of the present situation, to describe which language utterly fails, it might be supposed that I would have little inclination to say anything favorable concerning the "unutterable Turk." We have convincing demonstration to what length of inhumanity the ruling power in Turkey can go. We verily thought that Turkey stood out unique amongst the peoples of the earth in the perpetration of those atrocities on human beings the very thought of which makes one's blood run cold. We were evidently mistaken in this. It remained for her to learn something from a western nation that had been acclaimed as one of the forward leaders in the world's best civilization. This cannot make us think better of the Turks, but it may show us that he is not the worst representative of the human species when inhuman cruelty is thought to be necessary to gain the object aimed at.

When Liege and Namur and Louvain were on the lips of men a Turk in the railroad station at Tarsus said to me in fine scorn, "We were said to be the barbarians.

DJEMAL PASHA

If we had done those things it would have been considered the expected thing. What will civilization say now? But," he added with ill concealed contempt, "the dogs are eating each other, let them eat."

Give the Devil His Due

We know what the Turk can do in the way of atrocities. It is worth while to note some of the things he has done that may mark his limitations when at his best. If we are to help the country we need to take stock of his possibilities on the good side.

A writer in the *Boston Transcript,* culling from the *London Times,* thus appraises the Turk: "A merciless oppressor as a ruler, a cunning Byzantine as a negotiator, a tough fighter as a soldier and as a victor a remorseless bully. But when he knows he has met his match he is chivalrous, when

he is defeated he is a pathetic and distressed gentleman." He added that when told by the Germans he was victor, he destroyed the Armenians, swept away half the population of the Lebanon by an artificial famine and robbed Syria of many of her noblest Arab families.

Those very characteristics would make him quite governable under a strong administration that would put forth reasonable effort for even-handed justice for the whole population. Having witnessed some of the things that may be called "better" I follow the editor's suggestion to furnish a few items from my notebook.

In Erzroom the massacre of 1895 was carried out by the military over the heads of the men of the civil administration. However, the then governor was able to limit it to certain hours. At the sound of the bugle at the close of the noon hour of prayer, as the Turks were leaving the mosques, where they had remained unusually long that day, the carnage began and was cruel and bloody. Heralds went through the streets calling out that women were not to be touched, only men were to be killed. Three hours later the bugle sounded again and the killing ceased for the most part but plundering continued till sunset. The night passed quietly and the massacre was over. Only isolated cases of killing occurred the next day. Two days later a mob of white turbaned Turks formed to attack the Christian quarter. They found the way barred by a patrol from the soldiers that had led in the carnage. In speaking of the disturbance, the governor said to me, "This is one of the greatest disasters that has ever befallen the country. To circumvent a few revolutionary agitators the lives of all these men have been sacrificed, of whom ninety-eight out of every hundred were innocent. It is a terrible disaster." The next day he (the governor) began issuing rations to five thousand Armenians who had been left in destitution because of the massacre. This he continued till arrangements could be made for organized relief and he gave every facility in his power for that work.

Two weeks before that massacre I accompanied a commission appointed to investigate the murder of Lenz, the American cyclist, who on his trip round the world had been murdered by Koords in the Alashgird District of the Erzroom Province in May, 1894. The Hamedieh Koords were out in force to do honor to Shakir Pasha with whom we were traveling. They were very threatening to the Armenians and especially so after the report of the Trebizond massacre reached us. They promised to "wipe out" the Armenians after Shakir Pasha had passed. It was painful indeed to see the terror of the Armenians as they awaited the dreadful day. To our utter surprise nothing of note was done in that district. Five years later in conversation with a Turkish official in another district I expressed the great surprise I felt. He explained the mystery. At the time of the threatened massacre this man had just been appointed governor of the Alashgird District. Having no sympathy with the massacre policy, he determined to prevent it if possible. Finding the military officer of the district in sympathy with him he gave orders that the district should be kept quiet. The officer, anxious to get a whack at the Koords and pay off some old scores made a hasty march to an Armenian village that was being plundered. The law requires that the order to a crowd or mob to disperse should be repeated three times before the order to fire is given. The officer judged that the Koords would withdraw on the first order and he would lose the opportunity to teach the lesson desired. Therefore he repeated the order three times without pause and in the same breath gave the order to fire which knocked over three or four Koords before the would-be plunderers realized what was happening. The lesson was effective. There were no massacres in that district. My informant told the story with much satisfaction. He verily thought he was justified on the ground that the sacrifice of a few Koords would save the Armenian population of the district. That drastic action restrained the Koords who had had part in the Sasson massacre of 1894 and were thirsting for blood and plunder in 1895.

Doubtless the intention of those responsible for the massacres of 1909 was to make them general. In many places local officials who were not in sympathy with the order prevented them. The then governor of Adana was about as hypocritical and black-hearted a Turk as I have ever met—a base minion of the baser Hamid. The morning of the massacres he repeated the solemn assurance given two days before that the situation was well in hand and

nothing could possibly occur. In most treacherous manner he did what he could to reassure the Christians and persuade those who had closed their shops to reopen them. Within an hour of his solemn assurance the massacre began.

In marked contrast was the attitude and action of the mutasserif of Mersine forty miles distant from Adana and within the jurisdiction of the Adana governor. He faced the great crowd that had gathered to plunder the town and massacre the Christians. With revolver in hand he declared he would shoot down any man who attempted disturbance. Mersine, by the bravery of this one man, escaped all injury, while Tarsus and Adana were plundered, burned and many of the Armenians and other Christians massacred.

An Exceptional Governor

The close of the Adana massacre of 1909 synchronized with the deposition of Abdul Hamid. The *initial* impulses of the Young Turks are indicated by the attitude and action of the man who was appointed governor of Adana some time after that affair. Djemal Pasha's efforts in relief and reconstruction are worthy of all praise. No one, Christian or Moslem, could have done better than he did. He organized commissions for relief and reconstruction on which the various communities were amply represented. Through his influence the government appropriated a half million of dollars for this work and it was well expended. He organized courts-martial. One result of the work of these courts was the hanging of about fifty moslems. One criminal blunder of these courts was the execution of five Armenians with the first group of fifteen. There had been an effort to saddle blame for the disturbances on Armenians. Later a parliamentary commission exonerated the Armenian community.

In prosecuting his relief work there were two enterprises that Djemal Pasha organized and put forth every endeavor to establish on a permanent basis. One was an orphanage for which he raised, largely by subscription, between thirty-five and forty thousand dollars. In this orphanage, up till the deportation order of 1915, were housed and cared for by Armenians at government expense about two hundred Armenian massacre orphans.

The other enterprise was industrial relief work for women and girls left destitute by the massacre. He showed his confidence in the integrity of American missionaries and his sympathy for their ideals in that he appointed the American missionary (the author—*the editor*) president of this commission and placed at his order in the Ottoman Bank a sum of about $17,000 to be expended in that work. Both these enterprises were in a fair way to success when the war and Armenian deportation put a stop to their activities.

TWO VICTIMS OF THE WAR.

Here Lies Opportunity

THIS photograph, taken in Urumia, Persia, shows Robi Sergus, known as the "Father of the Koords," and the orphan daughter of one of the (formerly) richest Koordish chiefs in the region. It is the great opportunity of the American Committee for Armenian and Syrian Relief first to rescue such children from death by starvation, and then to direct their minds and hearts to the light of Christianity and the better civilization for which it stands. Recent cables received from Urumia and other cities in Persia unite in describing conditions as increasingly terrible.

Armenian Refugees at Erivan, Russia

The refugees arrived in Erivan without other clothes and bedding than the little they were able to gather up in their hurried flight. In no cases was this sufficient. One of the first tasks of the American Relief Committee was, therefore, to supply the people with bedding to keep them protected from the cold. Mothers with young children were given first aid as their plight was most desperate. Many hundreds are now in Erivan.

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(*Continued from page 202*)

way of the coal bin but it may, and undoubtedly will, lead to larger things.

We thought that the railroads of our country were the best and most efficiently managed in the world, but they have had to be united under one head in order to do the business of the country.

I am interested in foreign missions but I have not a cent's worth of interest in making Presbyterians of the heathen peoples, and I have less interest even than that in making Baptists, or Congregationalists, or Methodists, or Episcopalians of them. What I am concerned about is that they shall come to know Christ. These are days in which men are very little concerned about denominational differences. Last Sunday at Camp Dix nine hundred men, including representatives from practically all of the Protestant denominations, gathered for a communion service in one of the Young Men's Christian Association buildings. Sixteen officers passed the elements. The nearer men get to the trenches these days the less interest they take in things that are divisive in religion, and when they come back they won't have much patience with some of our hair-splitting denominational differences. Let the church get ready for this at least to the extent of getting together on our common task of world evangelization. That men will respond to a united appeal we have had an abundance of convincing evidence recently.

Third: We must organize our forces for a united effort. Every town, city and state in the country was organized for Red Cross and Young Men's Christian Association work and every town and community had its quota of the whole budget assigned to it. There is no reason why this should not be done for the greater work of evangelizing a world. We can readily plan for and estimate the total cost of such an undertaking. Having done this, why should we not assign to Montclair, for example, where I live, and to every other town and city in the country its portion of that budget and have the Christian men and women of each community without regard to their denominational affiliations undertake to raise their quota. The money thus secured could be apportioned to each organization cooperating, in accordance with the number of workers on the field, and other details could easily be worked out.

A plan of this kind will command the interest and support of men who have money to give.

Get your vision of need before the people; make it big and commanding enough; make it unitedly; present the work of evangelizing the world as the work of the whole church, and organize your forces; then you will get not only the money but the men needed.

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Is there any possible fault to be found with these two propositions?: First, No church prospers without taking an active interest in missions. Second, No church fails to prosper when it takes an active interest in missions.—*Tokyo Christian.*

Field Activities

Schenectady Does Things

THE Schenectady Convention of the Laymen's Missionary Movement was held in the First Methodist Church, February 17 to 19, Sunday to Tuesday. The registration was 666. There was a parallel convention for women in the Emmanuel Baptist Church near by with 711 registered delegates, a total of 1,377. The fee was fifty cents. Two parallel meetings for young people on Sunday afternoon and Tuesday evening, in the First English Lutheran Church, brought the challenge of the layman to about three hundred young people of the "teen" age, for life service. The outstanding feature of the program was the denominational supper conferences. All of Monday night was given up to these. The attendance aggregated 960, divided as follows: Baptist, 260; Methodist, 250; Presbyterians, 200; Reformed, 200; Congregational, 50. Men and women and other than registered delegates were in attendance. In these the vision and fresh spiritual impulse generated in the convention, were guided by the denominational missionary leaders into the life of the local churches, there to find expression in new programs of missionary activity. Two mornings were given up to ministers' conferences. Afternoon conferences for women were held from 2.30 to 4.30; for men from 4.00 to 6.00. The speakers included George Innes; M. D. Eubank, M.D., China; Rev. William I. Chamberlain, D.D.; Rev. F. G. Coan, D.D., of Persia; Rev. John Van Ess, of Arabia; W. J. Wanless M.D., of India; and Mrs. Helen Barrett Montgomery of Rochester. The committee will be continued and a strong conservation and extension program undertaken.

H. F. Laflamme was executive secretary in charge. W. E. Holloway, the secretary for New England, received his initiation into the Movement by participating in the preparations for the convention. He won all hearts by his fine spirit.

Following the convention on Wednesday night a mass meeting in the interest of Armenian and Syrian Relief was held with Dr. John H. Finley, the Commissioner of Education for the state, presiding. The Rev. F. G. Coan of Persia and Prof. William H. Hall of Syria, spoke on the Future of Western Asia.

An offering of $2,820 for the American Committee was made in cash and pledges. Mr. Allen McKean of the Citizens' Trust Company, has become treasurer of the local committee for Armenian and Syrian relief.

—H. F. Laflamme.

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Baptist Conference at Buffalo

THE Laymen's Missionary Movement occasionally lends a hand to one of the denominations in a purely denominational event. One of these occasions was the Baptist Missionary Conference of Western New York held at Buffalo in December last under the leadership of the four mission boards, home and foreign, general and women's. About 1,300 delegates registered. Of these 205 were out of town visitors from all over western New York. H. F. Laflamme had executive charge. The convention greatly stimulated the simultaneous evangelistic campaign which was interdenominational and city wide. A young Baptist business man devoted two weeks of his time and his auto's in working up the convention by visiting in company with an Assam missionary all the Baptist churches of three counties.

A general mission study campaign followed with Prof. Mangano, who spoke at the convention, as the instructor in the mission study text-book of which he is the author, "The Sons of Italy."

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Convention at Amsterdam

A CONVENTION of the Laymen's Missionary Movement will be held May fifth to seventh at Amsterdam, New York. A large attendance is expected. All who can arrange to do so are urged to be present as the program will be one of unusual interest.

(*Continued from page* 199)

America found in the home churches. Following the Panama Congress this field had right of way. No religious gathering has ever been so widely noticed in the press. Mission study classes were never so well attended as during the year following Panama, when Latin America was the subject. Practically all missionary speakers reported that Latin America was the most popular topic. Probably more young people have offered themselves for this field in the last year than came forward in the preceding ten years.

Other things besides the Panama Congress have contributed to this deep interest. The opening of the Panama Canal changed the map of the world. It discovered especially to North America a continent and a half which previously had been less known than China or Japan. Then came the European War, which compelled Latin America to discover us. Heretofore she had depended upon Europe for her finances, her goods and her intellectual inspirations. As Ugarte says:

> It is evident that nothing attracts us toward our neighbors of the North. By her origin, her education and her spirit South America is essentially European. We feel ourselves akin to Spain, to whom we owe our civilization and whose fire we carry in our blood; to France, source and origin of the thought that animates us; to England, who sends us her gold freely; to Germany, who supplies us with her manufactures; and to Italy, who gives us the arms of her sons to wrest from the soil the wealth which is to distribute itself over the world. But to the United States we are united by no ties save those of distrust and fear.

When the war stopped those yellow pounds-sterling from England and the crates marked "made in Germany," economic conditions in Latin America were completely upset. The Pan-American Financial Congress in Washington was our government's answer to our neighbors' appeal. Today the North American bank, the North American commercial traveler, the North American ship, is increasingly familiar. No less important in our growing relations has been the exchange of cultural life through mutual visitations of university professors and students, and the substitution by the present Administration of a frank cordiality and respect for the jingoism which we have so often employed toward these neighbors.

Finally the thing that absolutely smashed the old prejudice—hatred would scarcely be too harsh a word—and brought the present evident desire for friendship so universally seen in Latin America these days, was our entrance into the war. For once we have done a thing that Latin America cannot attribute to our desire to make a dollar. The Monroe Doctrine, the freeing of Cuba, the policing of Santo Domingo, our interference in Nicaragua—all meant, as she saw it, "America for North Americans." But now "Continental Solidarity" and "American Unity" are the words most often used on editorial pages and in public utterances all over the South.

Here, then, is one of those fortunate times when God has brought together a great series of events to break down barriers, and at the same time has raised up an agency for the building of friendships. Before this marvelous opportunity the Christian forces are not divided and drifting, but united and clear-visioned. Investigations for three years show that the greatest needs of evangelical work are along three lines: A prepared national leadership, an adequate Christian literature and a division of territorial responsibility. The table on the next page shows the united program which has been worked out along these three lines. The projects marked with an asterisk have already been begun.

It is imperative that we push forward to a rapid consummation of this inclusive program. In the new world war after the present war, the war for commercial and cultural supremacy, the battle will rage more intensely in Latin America than in any other land. Every nation of the earth is now mapping out its campaign to win supremacy in those republics of the South which are to see the same development in the twentieth century as we did in the nineteenth.

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"Have you room in Tokyo for me?" asked a man who didn't know we could scatter several thousand missionaries among Tokyo's three million people and hardly know they were there.—*Tokyo Christian.*

Table to accompany Dr. Inman's article on the opposite page

Country	*Education*	*Literature*	*Territory*
Mexico	Union Seminary* Union College	Union Press, paper and depository	Thorough readjustment*
Porto Rico	Union Seminary Interden. College* Interden. Agricultural School*	Press,* paper,* and depository*	Zone system*
Cuba	Union Seminary	Union Depository*	Minor readjustments*
Panama	College*		
Peru Bolivia	Union Seminary Union College	Union paper*	Readjustments*
Chile	Union Normal School, Academy, College, Theological Seminary*	Union Depository	Further readjustments*
Argentina	Union College*	Union Depository	Minor adjustments*
Uruguay	Union Graduate Theological Seminary		
Brazil	Union Theological Seminary University Federation*	Union Depository	

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Albert Academy Arrives

ESTABLISHED at Freetown, Sierra Leone, West Africa in 1904 by the United Brethren, it has taken its place among the leading educational forces of the Continent. Edgar Allen Forbes, traveler and journalist, after his visit to the institution said: "Albert Academy occupies the finest and best equipped schoolhouse I have seen in West Africa. Indeed were it not for the peculiar jet blackness of the complexion there presented, a visitor could easily forget that he is in Africa. Here the natives predominate and the industrial idea is prominent. While the chief aim of the school has been to prepare Christian workers, it has been open to all. Several colonies on the West Coast are represented among the pupils, some coming as far as twelve hundred miles, and its influence is extending.

Secretary Hough of the United Brethren Foreign Mission Society says that when he visited Sierra Leone a few years ago there were 300,000 persons of school age in the protectorate, of whom only 10,292 were in school; of this number 9,271 were in mission schools, 778 in Mohammedan schools and 243 in government schools.

(*Continued from page 204*)

the streets, like the one shown in the picture. The altars within are covered with highly coloved velvets and silks, on which the images of Saint James are placed. The draperies are of rich lace and velvet. Often there is strung across the entrance, a rope on which are hung large and heavy silver objects and urns that were used by the Inca Indians. Within the shrines there are often rows of seats, on which some of the people sit, while others kneel before the altar, to pray to Saint James, to them the God of that day.

There are also great processions on that day, in which the people led by their priests, go in great numbers from shrine to shrine to get the blessing that Saint James can bestow upon his subjects.

In the country during that feast, I have seen groups of people dancing and singing about their cows, one by one, and thus blessing them. When the cow has been blessed, they put highly colored strips of cloth, eight or ten inches long in her ears. These she must wear during the year in memory of Saint James, that she, thus blessed, will breed well and pass a good year, bringing gain to her master.

There are other feasts for the other animals and for different events. The Fiesta de Milagros lasts several days, sometimes weeks. It is the time of praying for rains and fruitful harvests. They pray to Milagros, who abides in a shrine in the streets, during a drought. It is said that this image is often threatened with torture and even burning when he fails to bring the rains.

The Fiesta de Maruguay is celebrated near Tarma. On a huge rock in the mountains where a chapel has been built, is carved the form of an image bearing the name of Virgin Maruguay. The people make annual processions to her, sometimes from long distances, for they believe that she has healing power. That feast lasts during the entire month of May, each year. Throngs of people encamp about the virgin to pray to her and be blessed and, if sick, to be healed. Also, they drink from or bathe in a small brook flowing by her side, which has been blessed by her. This mountain stream is supposed to have healing properties also. During the months that follow, when there is a sickness in the home, friends will walk any number of miles to get a bottle of this water, which to them is all powerful for their sick ones.

But after all we can not speak of Peru as the land of darkness, for light has entered and people are seeking salvation in every part where the missionary has gone. Four years ago, an amendment to the constitution was made, giving liberty of worship to all parts of the republic. Peru was the last country in America to grant liberty of worship and the amendment was finally carried after a long and hard fight. About that same time through the influence of Protestant missionaries, a national temperance society was organized. This society now has the cooperation of prominent Peruvians.

We have in the largest cities well organized mission schools and the Peruvians, observing such methods of education, are anxious that the missionaries shall educate their children. They are willing to trust their children to them.

The most learned men of Peru have observed the works of their church for four hundred years and have lost faith in her, because she has neither brought peace nor salvation to them. So we do not have to tear men from their faith but only to give them the gospel, and they recognize that the Protestant religion is superior to the religion of Peru. A prominent lawyer and judge in a large city recently said to me, "I believe that your religion prepares one to die." Another high government officer in another city said to me, "I believe that your religion makes a man," and still another officer said, "What we want is Protestantism."

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(*Continued from page 210*)

department and are now preaching the gospel in different parts of Cuba; in the young men who were prepared there and are now in our American universities training for greater service in the future. The sad thing is that more of this work can not be done. Every year this college is having to turn away pupils, some of the very choicest of the land, because of lack of room and equipment. Already the Jesuits, only fifteen miles away at Santiago, have invested $300,000 in an educational plant. The Protestants still have the confidence of the people. It is to be hoped that their college at El Cristo may be put in a condition to meet the demand put upon it.

Just to Be Neighborly

By Mary Clark Barnes

The problem of the foreign-speaking population in the United States grows more grave daily. The Neighbors' League of America is one of the most active and efficient organizations now tackling the question, and Mrs. Lemuel Call Barnes, the president, has written this short account for MEN AND MISSIONS.

WORLD-WIDE WAR has not created the need of mutual understanding among the people of the United States. It has emphasized that need.

When army commanders in training camps ask in despair, "How can I give military training to men who do not understand a word that I say?" the need of lessons in English is readily recognized.

When it is found that men have gone into the army leaving dependent families to be provided for through public funds because lack of mutually understood vocabularies prevented the exemption board from learning the financial condition of these families, it is easy to see that lessons in English might have led to a better adjustment.

We are beginning to realize the anachronism involved in insisting on lessons in English to help in training a man to fight, to die, if need be, for a flag before he has learned in any comprehensive way what that flag symbolizes.

There can be no stronger evidence of the need of reconstruction work in America than the popular indifference concerning the division of our people into segregated groups having almost no communication with each other in matters pertaining to the common interests of life.

In September, 1917, the Mayor's Committee on National Defense reported 500,000 adult men and women in New York City unable to understand or speak the English language.

In the country at large 9,000,000 people are reported whose reading is chiefly that of foreign-language newspapers. What country could be more open to plots and seditions than one in which so large a proportion of the people are immune from contact with the currents of national thought and feeling?

A host of non-English-speaking men and women among us who have chosen America for their home-land, stand loyal and true through all the confusion and bewilderment of these dark days. They suffer all that the families of older Americans suffer when their loved ones go to the front, and with the added torture, in many cases, of not understanding what it all is about—with the added privation of being unreached by the flood of interest and sympathy which surges around those who are acquainted with our common speech and common literature.

Reconstruction work is needed among us of the older American stock no less than among the newcomers. To recognize such isolation without responding in sympathetic neighborliness indicates a condition more culpable than mere lack of acquaintance with the language and ideals of our country. From the point of view of our republican national life as well as for the sake of individuals, the importance of language mutually understood by all our people hardly can be overestimated. In a town of 12,000 inhabitants in the middle West one of the oldest residents, a man of wide acquaintance in that region, said recently, "We have no foreign element in this vicinity. All our people are old-line Americans." The next day a hospital nurse in that town said, "I wish that some one would come to the hospital and teach English to convalescents. There are eight patients in my ward who cannot understand a word that we say."

For every man and woman not engaged in reconstruction work over there, reconstruction work in America is well worth while—is imperatively needed.

(*Concluded from page 209*)

phraseology is unusual, but whose meaning is clear enough:

Pray accept the fruit with deep regards of my brother and myself for the work which set my face sun-ward once again and found me, in some mysterious uncalculating way, the truth that cold and lynx-eyed logic could not find and the gloom and smoke of speculative thought can no long suppress. I can therefore say once more to all the agonies I have turned my back upon through the kind services of yourself and Dr. Vail, if only to learn again were that necessary, the great lesson I took to heart under your roof. To you whom the best joy is the spreading of the joy, no words of mine are needed for the expression of my gratitude. With best salams from my brother for the health of self and family.

One patient wrote, describing his woes before he came to the hospital and the care of Dr. Wanless, "I was electrocuted and even this did not relieve me!"

Perhaps no work done in the hospital gains more gratitude than the reconstruction of noses for people who have had their own cut off as the result of spite and enmity. "Nothing," says Dr. Wanless, "is so degrading in India as a cut off nose, to obscure the appearance of which we once had a patient present himself with a wooden nose held in place with a string tied around the head, while a pair of goggles served to disguise the real condition."

Christian services are held daily in the wards and chapel, though attendance is never compulsory. All members of the hospital staff are Christians, so that from the teaching, and the constant example of righteous living ever before them the natives are receiving the finest sort of spiritual instruction as well as healing for their sick bodies.

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